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The procedure is simple on less formal occasions, such as marriage or death feasts for individuals in the village. The kava is prepared either by young men or by girls. Sometimes the kava maker and the cup bearer are girls and the kava chewers are men. In olden days kava was prepared and drunk by men only. Today it is occasionally drunk by women in southern Lau. The assistants at the bowl are frequently absent. Occasionally the bowl has several legs or no legs at all. It is not raised for inspection by the herald before water is added, the hands are not examined, and the mixture is tested, after being strained, by being poured into the bowl from a raised cup. The tabus pertaining to the straining process are not observed, and the drinking order is not fixed, nor is it called by the herald. The men in the kava circle usually smoke between rounds. To light his cigarette, which is leaf tobacco rolled in a dried banana leaf (*suluka*), each has placed before him a burning brand.

Occasionally a few individuals hold a kava party in the very early morning called *pongipongi*. Lauans say this is a Tongan custom.

FEASTS

Every important ceremony is marked by a feast, which is presented by one group to another, divided into shares, and distributed according to rank to both recipients and donors. Feasts vary in size and quality of food according to the rank of the recipients and the resources of the donors. Food for most feasts differs from that of the daily meal only in the larger quantity for each individual and in the addition of a sweet pudding for each. Communal fishing which provides fish for the feast usually yields more and larger fish than are caught daily by the women. Turtle and pig are great delicacies served only at important feasts for high ranking persons. Turtle is considered the most chiefly food.

In Lau important feasts are steamed in the earth oven (pl. 2, *A*) by men, while small feasts, eaten in the morning, are boiled by women. In contrast to the daily use of the earth oven in Lau (p. 153) it is used only for feasts in the interior of Viti Levu.

The cooked food for a large feast is placed on the village ceremonial ground or outside the house of the recipient and is presented according to the usual ceremony (pp. 65-66) by one of the donors. A small feast is divided outside the house of the donor. Coconut leaves are spread on the ground and the food from the oven is piled upon them. Freshly plaited coconut-leaf baskets, one for each household, are arranged in a circle around the food. The food is shared according to households and distributed by the host. At a large feast the food is distributed according to clans under the direction of the chief of crops or the chief of the ceremonial ground. True food (*kana ntchina*), namely garden produce, is distributed first, then puddings, fish, turtle,

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252 not allowed to participate in the preparation of food for the earth oven. However, in households today, where there is a shortage of adult males, uncircumcized boys and occasionally even women help.

Usually the oldest active woman in each kitchen group directs the procuring and preparation of food to be boiled. When the group includes the mothers of both husband and wife, the husband's mother takes precedence. (As shown in table 1 and figure 3, K22, 23, 24 is supervised by 118.) When the group includes the wife and the husband's sister, the wife takes precedence if she is about the same age as the husband's sister, whereas the husband's sister takes precedence if she is older than the wife. (As shown in figure 3 and table 1, K19, 20 is supervised by 91, whereas K8, 9, 11 is supervised by 35.) The activities centering around the earth oven are directed by the oldest active man in each earth-oven group. I found no native term for the supervisor of the kitchen or of the earth oven.

264 The evening meal is usually eaten in the kitchen hut. An eating mat is laid on the ground, food placed on it, and the group sits around it. The highest ranking man sits at the head, the men and boys seated according to rank on his right side. The women sit on his left side, and the young girls serve.

Food from the earth oven is served on breadfruit or banana leaves or on [415] plates of plaited coconut leaf. Large fish are placed on a wooden fish platter (*i sovasova ni ika*) and divided into portions according to rank. The head of the fish, the center of mana, goes to the highest ranking man. Soup is served in cups (*mbilo*) of half coconut shells. Eating is done with the fingers. [515] After the meal a finger bowl of fresh water is passed first to the head of the group, then to the other members.

Fire Making

372 A native from the island of Kambara made fire in three minutes by the following method:

> He took a dry log of *yasiyasi*, one section (about 5 by 30 cm.) of which had been stripped of bark. He sat down and placed the log in front of him with the exposed surface on the upper side nearest him. He held a small, dry, pointed stick, 3.5 cm. in diameter and 35 cm. long, in his left hand as one holds a pencil, the right hand partly covering the left. He rubbed the pointed end along the exposed surface of the log until a groove formed in the log and wood dust collected at the end of the groove. When the wood dust began to smoke, he wound a piece of coconut reticulum into a coil and shook the smoking wood dust into the coil. He then took the coil in both hands and waved it to-and-fro until it caught fire.

For fire making *(nita)*, *waro* and *nawanawa (Cordia subcordata)* woods are preferred. Sticks are dried and stored on the beams in the lower end of the house. Fire is transported by lighting the split end of a coconut spathe and wrapping it in pandanus.

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115 man, though of a somewhat dreamy nature,
123 and although he pretended to laugh at these tales
[361] of olden days, I could see that he more than half
[622] believed them. But being intelligent he was, at all events, able to tell a connected story, and also help me elicit one from others; and some of the tales I heard then I now set down.

"Did you hear that, sir?" he said, suddenly, one night as we were seated on the beach with some of the local islanders round a little wood
[276] fire, kept up more for the sake of re-lighting
[372] the oft-renewed *sulukas*, or native cheroots, than for actual warmth.

[534] "That" was the distant beating of a *lali*, the big wooden drum found in all Lauan villages. The air was still, yet the sound was but faint that came to us from over the great lagoon that stretches between Doi and Ono Islands. I had several times heard the Ono *lali* before; and on calm days such as this it had seemed quite close, and certainly different from this faint sound, which now had ceased altogether. Some of the men looked at each other.

"Perhaps it is *Sagasagawalé*, for I know of no meeting to be summoned at Ono to-night, and why else should the drum be sounded?" said one of them, a little awkwardly.

"Don't be a fool," said the Chief, with a curt laugh. "These are enlightened times, and

[text continues on p. 70]